THE PACIFIC

VOL. LVII. BERKELEY AND SAN FRANCISCO, JULY 25, 1907. No. 30

Pac Theo Sem
Reading Room

WATCHFULNESS.

Shall we grow weary in our watch,
And murmur at the long delay,
Impatient at our Father's time,
And his appointed way?

Alas! a deeper test of faith
Than prison cell or martyr's stake,
The self-abasing watchfulness
Of silent prayer may make!

We gird us bravely to rebuke
Our erring brother in the wrong;
And in the ear of pride and power
Our warning voice is strong.

O Thou, who in the garden's shade
Didst wake thy weary ones again,
Who slumbered at that fearful hour,
Forgetful of thy pain—

Bend o'er us, as over them,
And set our sleep-bound spirits free,
Nor leave us slumbering in the watch
Our souls should keep with Thee!

—John G. Whittier.

PACIFIC

THE PACIFIC

Established 1851

Entered temporarily at Berkeley as second-class matter

Representative of the Congregational Churches of the Pacific Coast. Subscription price $2 per year.

W. W. FERRIER, Editor,

2716 Hillegass Ave., Berkeley, Cal.

CONCERNING BOOKS.

One who was a lover of books wrote: "God be thanked for books! They are the true levelers. They give to all who will faithfully use them the society, the spiritual presence of the best and greatest of our race. No matter how poor I am, no matter though the prosperous of my own time will not enter my obscure dwelling, if the sacred writers enter and take up their abode under my roof!"

Several of our readers tell us that we have been giving them of late interesting and valuable looks at some of the new books. One reader says that he always gets from our notes on the books valuable thoughts, and that they are well worth reading simply for the things which we quote therein.

It is not possible for such a paper as The Pacific to give large attention to the new books, for they are so numerous. But we study to make that part of our work as servicable as possible under the conditions. Some weeks we cannot give space to book matter at all. At times we have short notices or reviews; at other times, something more extended. These variations, as well as all others in the paper, are due to the limitations under which it is edited and published.

This week we give more than two pages to what we call "suggestive incidents in the life of Bishop Joyce," and comment thereon. We believe that all who read those pages will say that they are well filled. It is life that helps life, and with the lives of very many we come into acquaintance only by means of the printed page.

George Macdonald has said: "As you grow ready for it, somewhere or other, you will find what is needful for you in a book." And one of our old English poets wrote:

"This books can do;—nor this alone; they give
New views to life, and teach us how to live;
They soothe the grieved, the stubborn they chastise,
Fools they admonish, and confirm the wise;
Their aid they yield to all: they never shun
The man of sorrow, nor the wretch undone;
Unlike the hard, the selfish, and the proud,
They fly not sullen from the suppliant crowd;
Nor tell to various people various things,
But show to subjects what they show to kings."

TRYING TO BE GOOD TO SAN FRANCISCO.

God is trying to be good to San Francisco. Whether the people of the city will allow him to be, remains to be seen. But God is good to people, it should be noted, no matter what their attitude toward that which he proffers them. Therefore, let the thought in its expression be: God is endeavoring to lead San Francisco into the ways of life; is endeavoring to give to her that which is good, that which will be for her welfare; in other words to bless her—and to make her a blessing unto others. Doubtless the Infinite Father has been grieved over the city's waywardness, and has said as Christ said when he wept over Jerusalem: "How often would I have gathered you as a hen gathereth her brood under her wings, but ye would not."

The city of San Francisco has been in the terrible plight in which all the world has seen her to be for several months because the eternal laws of right and of God have been violated widely by her citizens.

The voice of God has been heard from time to time but it has not been heeded to the extent to which it must be heeded if the city is to be cleansed and placed where it can do the part which it is called to do in the advancement of the kingdom of righteousness and brotherhood upon the earth.

Last week a man who believes in righteousness entered on the duties of the mayorality. We believe that God is speaking through him now to the people of the stricken city. We like all that the new mayor has said so far. It is narrated in sacred writ that because of the hardness of their hearts some of the sins of the Israelites were "winked at"—overlooked for a time. Doubtless the new mayor will have to do likewise; but his heart evidently is right, and he will strive hard and wisely to direct the municipality toward those things which make for real abundant life.

His utterance last Saturday on prize-fighting has the right ring. Stating that he was opposed to prize-fighting and the prize-fight trust, and that he would do everything in his power to prevent the holding of professional boxing contests, he continued in that connection: "I should not like to be misunderstood on this question. I have never attended a prize fight myself, but I have no fault to find with the man who does. I can understand how men vital and alive can be attracted by an exhibition of the physical mastery of one man by another. It's a primary and elemental instinct. Personally, however, I am opposed to prize fighting because I believe the public has no assurance that the contests they pay to see are contests in fact. I believe there is no honesty in the game as it is played in and around San Francisco. I think no executive of a municipality has a right to decree against popular sport or amusement, but I do think that it is the duty of an executive to protect the public against palpable swindles."

Some of us of course would go farther than that, and censure the men who attend prize-fights of any kind. But it is something on which to congratulate San Francisco that she has a mayor who declares himself as Mayor Taylor has.

And what he says concerning the labor unions is excellent:

"I believe that labor unions have done good—more good than evil. I don't believe in all the methods they employ, but it is something for a man to assert

himself. The time was not so long ago when the boss was absolute and discharged a man at his pleasure. I believe that a country is better off with unions than without. Like everything else, they are human institutions; but because they may have called some strikes that were unjustified, that is no reason why they should be condemned, any more than it would be a reason to condemn all churches because some church members have embezzled money. The labor unions can make themselves a power if, instead of constantly preaching shorter hours, they were to advocate as insistently for better service. If they were to do that the closed shop would become at once a necessity."

When some one said to him the other day that it was asserted that he was not a man to feel any sympathy with labor, he replied: "It is a mistake. I am a practical printer. I worked at it for years, and some of the time I worked twenty hours a day."

"Twenty hours a day!" That is good! In all probability Dr. Taylor has worked twenty hours a day at some of the things with which he has been busied since he quit the printer's trade. There are many workingmen today who need to be told that there are others besides themselves who are working long hours, and that the large majority of men in business are not being wafted to success on flowery beds of ease. The bringing of more workingmen to a realization of this fact might have a tendency to lighten the burden and strain of thousands of men in business who make no more than many of the men in their employ make.

How refreshing to have a mayor of whom it was said by one of a certain element, "What does he know about politics! There's a hundred boys south of Market street that know more politics than he ever dreamed."

We are reminded of what a Pullman car porter said not long ago concerning the man who is called "the business mayor of Scranton," Pennsylvania, and who is succeeding in his endeavor to make Scranton a well-governed city by giving a business administration instead of a political administration. The story runs that the mayor a few weeks after his election took the train for New York. The porter, an old acquaintance, showed him his place in the car, with the accustomed words, "Here's your seat Mr. Dimmick." On the return trip, which happened to be in the same car, the porter said: "Here's your seat Mr. Mayor,.— with a lingering emphasis on the title; and a little later, in explanation of his attitude and greeting on the other trip: "I didn't know you was our mayor, Mr. Dimmick. Folks said it was you, but I said, 'No, it ain't. Our Mr. Dimmick's a gentleman. He goes round tending to his own business. He ain't no politician.' "

That is what Dr. Taylor did for years and years. He went about attending to his own business. And now, at the most critical time in San Francisco's history, he has been called to lead in directing her destinies.

In the situation in San Francisco there is much that is highly significant. When the man who now officiates as mayor was sought for by the messengers of those who desired to appoint him to that position he was found finally browsing in a book store. Historians dwell on the summoning of the old Roman hero Cincinnatus from the plow to lead at a critical time in the life of Rome. When the news of the conflicts at Concord and Lexington came to Israel Putnam the Revolutionary hero, he was in the fields, arrayed in tow blouse and leather apron, aiding men in his employ in the building of a stone fence. He mounted a horse and rode at rapid speed, without stop, to Cambridge an hundred miles distant and thus entered on his heroic career in that great struggle for liberty. And it was to no self-seeker, but to the magnanimous Washington, that the colonies looked when a commander-in-chief was needed for the Revolutionary forces. It has been well for the world and for the nation that they had such men to whom they could turn, and to whom they did turn, in dark and trying hours. No one who seeks mainly the things of self is thought of at such times—nor should be thought of at any time.

We rejoice that a man who in his earlier years was a printer and editor, later for a brief time a physician, and then lawyer and dean of a law school, and withal a poet—and successful in all his undertakings, has been chosen as mayor of San Francisco. Surely it is significant and suggestive. The incident has its lessons. To what extent will they be learned? What will be the profit therefrom?

Evidently the new mayor is a man of God. We have heard nothing as to his church affiliations—whether he has any. It has been said concerning him: "The Bible, Shakespeare, Emerson and Howison are the influences to which Dr. Taylor gives chief credit for his own philosophy. He once said to his students, 'Three books I always have at hand—a King James version of the Bible, a Shakespeare, and Howison on Limits of Evolution.' "

From Dr. Taylor's poems we quote the following on Resolution:

> O heart, thou wilt not fail.
> O heart, thou canst not fail.
> Let every ruthless foe
> Deliver blow on blow,
> Let every venomed hate
> Its keenest hunger sate,
> Till all the ambient air
> Seems breathing but despair;
> Yet thou shalt march straight on,
> Nor yield, nor bend, nor fawn,
> Till victory's land of light
> Looms large before thy sight.

One entitled "The Soul" reads—

> "Who is it dares disturb my rest
> In this luxuriant poppy field,
> Where languorous airs within my breast
> All rare delights of music yield?"

To this question the answer is:

> "I am thy soul!—Up from thy bed,
> And sweep the film from out thine eye,
> So that by consecration led,
> I may be saved that's like to die."

Yes, God is trying to be good to San Francisco! Will San Francisco be good to herself by letting God be good to her? It isn't San Francisco's first chance. It is to be hoped that it may not be her last chance.

GLIMPSES OF A USEFUL LIFE.

Suggestive Incidents in the Life of Bishop Joyce.

The biographies of men who have attained to success and usefulness in life are of much value. We have read with considerable interest that of the late Bishop Joyce of the Methodist Episcopal Church, in a volume of 280 pages, written by W. F. Sheridan and published by Jennings & Graham of Cincinnati for one dollar net.

Didn't Wait for the Parlor Car.

Bishop Joyce began his ministerial life in Indiana, in the Church of the United Brethren in Christ, but before he had advanced to more than a local position in that church transferred his relations to the Methodist. Writing concerning his conversion and entrance into the membership of the United Brethren Church, his biographer says: "Any other church might have had this choice young man had it been as alert and passionate in its quest of souls as was this little United Brethren society, holding evangelistic meetings in the heat of midsummer in an Indiana school house. The incident calls to mind the saying of Hugh Price Hughes that 'the people belong to any church that has the apostolic aggressiveness and the sanctified common sense to go for them.' It is also an illustration of the character of the work done in winning the West for Christ. Those denominations that did not wait for the parlor car or even the railroad, but pushed their way out, over bad roads and through the forests, secured the choicest families of that region for their communions."

Circuit Riding Experiences.

When young Joyce had been assigned a circuit by the Northwest Indiana Conference of the Methodist Episcopal Church, and began preparations for going to enter on the work his father gave him a horse, a saddle and bridle, and two dollars and a quarter in cash. Thus equipped,—with Bible, hymn book and book of discipline packed with other belongings in saddle-bags he started for his appointment distant 150 miles. "It took three days to make the journey. Several times on the way his horse was fed while the rider went hungry, because it was important that the horse should be able to carry his load to the end of the journey, and there was not enough money to furnish plenty for both. So young Joyce omitted his own noon meals, and would sing the hymns of Zion to enable him to forget his hunger."

The salary of the young pastor was $100 and board for the year—the latter to be obtained by "boarding round." This small salary he supplemented by teaching school. On this circuit he met the young lady who later became his wife. When they were married in 1861 he was on another circuit, but the salary was only $100; there was no parsonage; the salary was paid in depreciated state bank currency, and its actual value was only $65, so the newly married minister and his wife "boarded round" the first year of their wedded life, moving six times during the conference year. Much of that year he preached four times each Sunday—having twenty appointments. The following year he was given a circuit with four appointments and received the "princely sum" of $450.

A Clue to Character.

We pass by the experiences in his life as a pastor and mention an incident in connection with his election to the bishopric in 1888 which is a clue to character and has its lesson. "After the election it developed that some delegates had adopted a unique method of arriving at one qualification for the episcopacy of men whose election was being advocated. They called on Dr. Joyce and asked his opinion of one or two men who were being prominently mentioned. Dr. Joyce spoke highly of them. The delegates then went to the other men and asked them their opinion of Dr. Joyce as an episcopal possibility. These brethren spoke disparagingly of the doctor, declaring it would never do to elect him. The outcome was that these men lost the votes of this group of delegates, while they were all given to Dr. Joyce."

A Genius for Making Friends.

It is said that all along through his career Dr. Joyce manifested genius for making and holding friends; that he had the faculty of drawing people to him with silken cords, and then of binding them to him with hooks of steel. The biographer says that we may not know just how that full witchery was wrought out, but gives the following incidents explanatory:

"A young lad in Lafayette, Indiana, comes along with his daily papers on Christmas. Mr. Joyce, the Methodist minister, was to him no more than any other customer. But when the paper went to his home that day, into his hand Mr. Joyce slipped a bright new dollar, with a cheery 'Merry Christmas!' And the boy went bounding down the street to finish his route and carry the news to his mother. Eighteen or twenty years afterward when Dr. Joyce was pastor of a Cincinnati church, that boy, now become the head of a railroad company, sent word to Dr. Joyce 'that he was never to pay a cent of railroad fare on any part of his lines, and that he could have anything on that railway except the roadbed.' At Greencastle another poor boy came trudging in from work one evening, to be told by his widowed mother: 'Brother Joyce was here awhile ago and left this for you.' And she put into his hand a crisp five dollar bill. 'He says this is to pay your admission fee to the preparatory department of the University—that he wants to have the pleasure of paying your first fee.' Every other dollar of his whole course through college and seminary that boy earned. But that first five dollars looked the biggest and the brightest of any that he ever handled before or since. And there was never a day after that that boy would not have done anything on earth for 'Brother Joyce.'

"A young man in an Indiana town, ambitious, but with no adequate opening in the town, writes Dr. Joyce about it at Cincinnati. And Dr. Joyce in the midst of his heavy and responsible pastorate, has time to go out and find a situation on a daily paper for the lad, and he begins a career of usefulness and success in the newspaper world.

"A teacher's health breaks down in her work in an Indiana town. She is the daughter of a deceased preacher of Dr. Joyce's old conference in Indiana. He sends for her to come down to Cincinnati, arranges for her entrance to a hospital, secures special rates for her and looks after her as tenderly as a father during the months of her illness. He was Great-Heart all the way along! When some one spoke about his doing so much for the poor, he replied: 'I have been poor myself, and I am going to help every struggling person I can.'

"An incident in the St. Paul pastorate at Cincinnati further illustrates this quality. In his round of visiting one day he called on one of the St. Paul members. Her only child was dying from scarlet fever. The neighbors were afraid to go near. There was no servant in the house and the woman was in despair and wild with grief. Dr. Joyce went to the cellar, found kindling and coal, made a fire in the grate, then went out and found a friend to go and help the mother, and ordered groceries and other things for the comfort of the home. The next day the precious child was buried. The mother never ceased her expressions of gratitude for her pastor's timely help in those trying hours of her life."

More than once, as a pastor, it is said, he was seen carrying baskets of food to some needy family or individual. At the close of one of his city pastorates a farewell reception was being given to Dr. and Mrs. Joyce in one of the finest homes in the city; people were there in large numbers. But before the conclusion of the reception Dr. Joyce asked to be excused, saying that he had an errand to do before leaving on the early train the next morning. Afterwards it was learned that he went away from this place of elegance and compliments to make a parting visit to a poor family in a distant and wretched part of the city, where he left a gift of five dollars to aid in their emergencies.

Dealing Strenuously With Delinquents.

From the pages recounting his life as a bishop we take the following:

Committees of laymen were always received with kindness and given a fair hearing. Yet a course was pursued which was calculated to make churches careful about whom they appointed to represent their interests. He was accustomed to ask church committees two or three questions which sometimes proved embarrassing. Such as: "Do you attend regularly the services of the church, including prayer-meeting? Do you have family prayers? Do you stand by the preacher in his revival work? Do you take the church paper?" If the committee could not answer these questions with some degree of satisfaction, the bishop would decline to hear them, telling them kindly but firmly that they were not proper persons to be entrusted with the selection of a pastor. This did not mean that the church would go unrepresented, for the presiding elders rarely failed to do the most ample justice to the church's desires. Often, of course, committees could answer his questions in the affirmative, in which case the bishop heard them fully. He frequently had prayer with these lay committees before separating. At a conference in the Central West a committee representing a strong church called on the bishop to make certain representations concerning a new pastor. At their head was a prominent physician. A conversation substantially as follows ensued after the committee had been introduced, the bishop asking: "You are Dr. Blank?" "Yes, sir." "Does this newspaper paragraph refer to you?" At the same time handing the physician a clipping which told how the doctor had won a progressive euchre prize a few nights before. The physician's face flushed, and he acknowledged that he was the man referred to; also that he did not have time to attend either the prayer-meeting or revival services. The bishop courteously but decidedly declined to hear the doctor as to the new minister. As a matter of fact the church got the minister they were after, but it was not through the committee, but through the regular authority, the presiding elder. A pleasing aftermath of this incident is that the physician has never since been known to touch a card.

A Merited Rebuke.

At a conference in the Far West a church was asking for the removal of its pastor. Inasmuch as the preacher's revival and benevolence report was exceptionally fine the bishop inquired especially as to the action of the church. He learned that the fourth quarterly conference had taken action against the preacher because of the influence of the most wealthy layman in the church, who had been offended by some public utterance of the preacher on civic matters. Bishop Joyce sent for the layman, and a conversation substantially as follows occurred: "You desire a change of pastors?" "Yes, sir." "Is not your present pastor a man of good character?" "O yes, bishop, he is an excellent man." "Doesn't he preach well?" "Yes, there is no complaint about his preaching abilities." "He has had a good revival this year, hasn't he?" "Yes, he has taken in quite a number of people." "How about his benevolent collections? aren't they well up?" "Yes, I understand they are. But you see, bishop, he has offended some of our people by indiscreet utterances. And the official board thinks, for the sake of harmony and the good of the church, we ought to have a change." "Do you know anything about the club-house in the suburbs of your city?" The layman stirred uneasily. "There is a great deal of gambling there, is there not?" "Well, there is some card-playing there, with perhaps an occasional bet." "You own some stock in the club-house, don't you?" "I own some little stock along with business men generally in the city." "Do you not own a majority of the stock?" "I said I own some of the stock." "Won't you please be explicit, and tell me whether you do or do not own four-sevenths of the stock in this club-house?" The layman acknowledged that he did. Bishop Joyce went on: "My brother, do you think that a man who owns the majority of the stock in an institution that carries on gambling as a part of its equipment is the proper person to dictate the appointment and removal of pastors in the church of God? Your minister is going back. And I advise you to either change your mode of life, or in all honesty withdraw from the church which your course is dishonoring."

Of course the wealthy layman went away angry. But no sober-minded man will doubt that a like course of procedure on the part of the appointing powers would save some ministers from crucifixion at the hands of godless lay officials; would give other ministers courage to deal with cases of outbreaking evil, and would by these means furnish the whole church a moral tonic and the world a token of sincerity on the part of the church which are very much needed.

Where Christ Himself Would Fail.

Bishop Joyce himself, says the author, told this incident: "Once there came into my room at a certain conference, for private interview, four very influential looking church officials, desiring a change of pastor, because, somehow, they hardly knew why, their present pastor, there but one year, had failed to have success. To each of my questions as to his scholarship, preaching, ability, piety, pastoral fidelity, social quali-

ties, and personal appearance, they said, "He is number one.' 'Well,' said I, 'brethren, there is another side; let us inquire into it.' And upon interrogation I found that not one of them ever read a church paper or had family worship or attended class or prayer-meetings, or Sunday-school, and but seldom even the regular Sunday services. And yet scarcely ever missed any club or lodge or social function. 'Well, well,' said I, 'brethren, having heard your confession, I must say I am not surprised that he has had no success; for with such a strong four-horse team pulling back hard with the world, I could not succeed; neither could a Wesley or a Paul; and even Christ himself, as your pastor, would in a measure fail to hold converts and draw sinners. Let us all get down here, alone with God, and pray over this matter?' And the Lord seemed to mightily help me as I held that persecuted pastor and these unfaithful officials before the throne. Soon they sobbed and cried to God for mercy. And, as we arose, bathed in tears, they said, 'Dear bishop, we will take back all we said about a change of pastor, and will earnestly seek for ourselves and others a change of heart, and do all we can during the coming year to hold up, encourage, and help our pastor to succeed.' Well, blessed be the Lord, soon a wonderful revival came down on that charge, and as a natural consequence a unanimous, most earnest petition went up to the next conference for the return of their much-loved pastor. Thousands of charges are in the same condition. Let none but the sinless hereafter cast stones at pastors. And go, all ye faithful, and seek first a change of heart, and pastoral success and all other blessings shall be yours."

However, let none think that Dr. Joyce became an autocrat in the episcopacy. It is said of him by one who knew him long and well that his heart was as tender as woman's love, and that to the preacher he was kindness incarnate. But this is needed to give a correct picture: "He understood and sympathized with the preacher and his family, yet he never failed to recognize the material and spiritual welfare of the church. He was as devoted as any father could be, but when firmness was needed he was immovable." And yet, "again and again when importuned for something he could not give, he has spent hours, when he ought to have been asleep, in sad and painful sympathies over conditions he was powerless to change." His biographer says that election to the episcopacy has seriously affected more than one man, that investment with such power is a strain upon humility. "Many a man has grown arbitrary and self-sufficient by the exercise of such authority, and by having to hear chiefly adulation and flattery—or at least praise. But with Dr. Joyce's election to the episcopacy there came, if anything, added humility and patience." And this from Holland is quoted:

> To honor God, to benefit mankind,
> To serve with lofty gifts the lowly needs
> Of the poor race for which the God-man died,
> And do it all for love—O! this is great!"

Such a man belongs to no one denomination. He belongs to the world; and that many may learn the lessons his life can teach we devote to that life the space we are devoting to it this week.

Thoroughly evangelistic in spirit and method when in the pastorate, he became an evangelistic bishop. He prepared his sermons not only with the desire to interest his congregations, but also with the view that his hearers might be led to the all-important decision." Bishop Foss writes of him: "He came nearer than any other man I have ever known to being an exhaustless magazine of evangelistic dynamite." And his every influence with young men going out into the work of the ministry was that they might go out not to be professional preachers, but soul-winners.

Of course Dr. Joyce worked hard and too unceasingly. "And his ending was like him," wrote Bishop Goodsell when he heard of his departure: "A ride until midnight Saturday night, broken sleep, a sermon attempted, a moment's hesitancy and confusion, a struggle to finish his sermon, then acquiescence in the sudden finishing of his work, and then increasing paralysis, weakness, and at last death. We may not know where he is. The only place to which so good a man can go is to the home of God."

Grand man! Useful servant of God! The Christian world should be grateful to the United Brethren pioneer workers in Indiana who didn't wait for the railroad or the parlor car; grateful also to the little United Brethren college at Hartsville, known but little outside the state,—where he was educated, chopping and sawing wood for his support; and gratitude is due also the Methodist Church for zeal in developing a system and a work which gave field for his and other high achievement.

SEATTLE LETTER.

The Christian Endeavor Convention.

Ideal weather, with days warm but not hot, with nights cool and restful, was the order for the twenty-third international Christian Endeavor Convention. Everything about the convention came up to expectations except the attendance from outside the state. Five thousand will cover the number of delegates who registered, while as many more came on C. E. tickets. Canada sent the largest delegation that country has ever sent to a C. E. convention. Minnesota, Illinois, Iowa, Massachusetts and the District of Columbia were well represented. California made a fair showing, but many of her church leaders were conspicuous by their absence. Alaska, Africa, China, India, Russia, Mexico, Japan, Hawaii and Great Britain were represented by one or more. It was a beautiful sight to witness the coming together in Christian fellowship of these representatives from the ends of the earth. It never looked more beautiful to see brethren dwell together in unity than it did to see these black men, red men, brown men and white men conferring together concerning the things of the Kingdom. Seattle easily cared for them all. Her principal business streets and blocks were gay with flags and bunting and C. E. emblems. The white and green, the C. E. colors, were everywhere. Electric lights illuminated the walks leading to the big tent and made circles of light around the outside of the tent, and were worked into various C. E. monograms. The new moon that looked down upon the scene from out the western skies must have thought it a pretty sight.

The program was full, rich and varied. The platform addresses were of a high order, and have never been excelled, so Dr. Clark affirmed, at any C. E. convention. He added there was enough unused talent present to provide full programs for a dozen conventions.

Music was a prominent feature. Prof. Howe, Ply-

mouth's efficient chorister, led a chorus of 200 voices and an orchestra of 100 pieces. The "Messiah" was rendered on two occasions, each time before an audience of ten thousand.

Evangelism received much attention. The noonday meetings in the Grand Opera House were largely attended. At the Sunday afternoon men's meeting in the tent 4000 men were present, and a hundred went forward at the invitation of the evangelists. These meetings were in charge of Mr. William Phillips Hall, "the millionaire evangelist," of New York. Rev. James A. Francis, national Baptist evangelist, was the speaker. He is good.

A marked feature of the convention was the presence of the Japanese delegation. As the thirty little brown men and women, mounted the platform at the closing session, waving their Japanese flags and singing their Japanese songs, the great audience was wild with enthusiasm. Sunday afternoon 200 Japanese held the first Japanese C. E. national rally ever held under Christian Endeavor auspices. It was a unique sight. Not only Japanese ministers and missionaries were present, but Japanese business men, and brown boys and girls and mothers with their dark eyed babies. Japan is geeting ready for that international C. E. convention in Japan. Is it to be in 1912?

It was to be expected that the coming of the Vice-President would bring the crowds and awaken the echoes, and it did. Before an audience of 10,000 Mr. Fairbanks made a splendid address that will be heard the world around. He won the hearts of all. Amid great cheering and the waving of flags and banners he was made an honorary member of the United Society. In the rapid and hearty handshaking that followed the address, when thousands of Endeavorers took the Vice President by the hand, or at least touched the tips of his fingers, Mr. Fairbanks unbended in most cordial fashion. He is a good mixer, and is far from being the stern, stiff individual his portrait might suggest.

Denominationalism had one inning during the convention, as was proper. The rallies were largely attended and full of zeal. The Methodists had the Vice President, and that was enough. The Congregationalists had President and Mrs. Clark, Secretary Shaw, Editor Wells, most of the Smiths, including Smith Baker, a McElveen, Van Horn, Hill, Satsujiro Sowaya, and Miss Y. Kajairo. What more could they ask for? The tides of wit, eloquence and fellowship and denominational enthusiasm ran high. Prof. Geo. Whitfield Andrews of the Oberlin Conservatory, gave selections on the organ before and during the rally and added much to the enjoyment of the occasion. Twenty Oberlin alumni were present to greet the Professor. He gave another recital at Pilgrim Sunday vespers in the presence of delighted throngs. This denominational rally at Plymouth will be remembered as one of the pleasant occasions of the convention. The church was packed; the decorations elaborate and beautiful; the words of greeting by Dr. Van Horn, happy, and the addresses cordial and contagious of good fellowship. Congregationalism made a splendid showing at the convention of men, gifts and work. But at no time, aside from these rallies did denominationalism come to the surface. It was lost sight of in the greater interests of the Kingdom.

One is impressed in attending a C. E. convention with the possibilities the organization has of bringing together the different nations and races of the earth and getting them acquainted so that they will respect, and even love each other; of uniting all Christian forces to combat and conquer giant evils, and of making righteousness in its practical application to society popular and aggressive. An organization big enough to command the attention and presence of the nation's second executive, and to enlist the co-operation of a score of the nation's most brilliant and talented speakers, has untold possibilities in it. Christian Endeavor is not a spent force by any means. It is not on the wane. Some of its earlier methods and accessories have gone. The throngs at its conventions are not so great as in other years, but are great enough perhaps for wise handling. The movement still has in it life and vitality. It still has a mission, and its operations are to move on a broader scale than ever before. May it increasingly unite the Christian hosts of the nation and the world, and lead on in the cause of world-wide missions, world-wide peace, world-wide fellowship, good citizenship and temperance and the training of the young in Christian service, and in all that has to do with advancing the Kingdom among men the world around.

One needs to be hydraheaded to see and hear even half the good things at such a gathering. But some things seen and heard seem to stick. Here are a few of them:

"When I had brown hair I used to call only believers of the Campbellian faith 'my brothers,' but now that my hair is white I can call even a Congregationalist 'my brother.'"—Rev. B. B. Tyler, pastor Broadway Christian Church, Denver.

"There are 316 Christian Endeavor members among the Nez Perce Indians."—Silas D. Whitman, a Nez Perce Indian, named after Marcus Whitman.

"Give my people a chance. Instead of building houses for us, teach us how to build our own houses. Instead of giving us clothes ready made, teach us how to make our own clothes. Give us a chance, give us a chance."—Rev. Edw. Marsden, Indian missionary from Alaska.

"Our nation's great leaders (we have no rulers) have been men of simple Christian faith, and whenever storm and stress have come, they have held to that faith as their sheet anchor."—Vice President Fairbanks.

"Four things you must do: Pray, plan, push, praise."—Rev. C. H. Hubbell.

"Don't dig your grave with your teeth by eating too much."—Rev. W. T. McElveen.

"Some of you may not know that you are treading on historic ground, that right here in old Plymouth Church years ago, Biblical criticism discovered that the word "Selah" in the Psalms is only another rendering for "Seattle."—Dr. Van Horn, in his words of welcome.

"The four things that are reeciving new emphasis in the Christian world today are: The Lordship and Kingship of Jesus Christ; the divine authority of the Scriptures; the practical test for Christian faith; the unity of the Protestant denominations."—Dean Willett, of Chicago University.

"When away from home the Britishers are never so much at home as when they are under the folds of Old Glory. My people no longer look upon the Star Spangled Banner as a foreign flag."—Rev. John Pollock of Ireland, as, amid great applause he kissed, first the Union Jack, and then the Stars and Stripes.

"Oklahoma is a state soon to be. And when she

comes into the Union she will come with a law forever prohibiting the manufacturing and sale of intoxicating liquors within her borders. No saloon will stain the forty-sixth star in the constellation of the states."—President Oklahoma C. E. Union.

"Take out of the republic the Christian church, blot out of the hearts of our people love of the Christian religion, tear down the sacred altars from sea to sea where the millions worship, uproot the Christian Endeavor Societies and their allied organizations engaged in promoting Christian work—and night would come."—Vice President Fairbanks.

"I wish you God-speed in your work, because the Christian Endeavorers are working for the things that are vital to the soul, and I believe they can do much that is of the very greatest value to the cause of good citizenship."—From President Roosevelt's message to the Seattle Convention.

Seattle, July 18. C. R. G.

INTERNATIONAL CHRISTIAN ENDEAVOR CONVENTION.

By Rev. Jonathan Edwards.

This convention, held at Seattle, July 10-16, was probably the greatest religious gathering ever held on the Pacific coast north of San Francisco. It was great in many respects; in the preparations made for it, in the royal welcome and cordial treatment given the delegates, in number and quality of attendance, in the eloquent speeches and powerful sermons delivered, in the evangelistic spirit and enthusiasm sustained, and indeed in all that goes to make such a convention impressive and memorable. I will only attempt to refer to a few special features that impressed me. The first meeting at the tent, holding about ten thousand people, made one feel that he was in an atmosphere that was uplifting and heavenly. Dr. Mathews' address of welcome was especially warm, thrilling and eloquent, and the others by the Mayor and Governor were equally fitting and cordial. The annual address of Dr. Clark as President was worthy of the author, a man of world-wide repute and influence, and it made a deep impression. The noon evangelistic meetings at the Grand Opera House were an important feature of the convention. They were a great success from the beginning to the end in attendance and results. Mr. Wm. Phillips Hall, designated as the millionaire evangelist, presided at these meetings. He reminded one both in appearance and fervency of D. L. Moody. He knows how to pull in the net successfully. Rev. J. A. Francis, of New York, was the preacher, and his sermons were scriptural, rational and searching.

The junior meeting on the afternoon of Thursday was unique, and one long to be remembered. The exercise, "Building the Christian Endeavor Bridge," was ingenious in conception and delightful in execution. Much credit is due the children and those who trained them. Among the great addresses are those of Drs. McElveen, Willett, and Thomkins, on the Training of body, mind and soul. Those given by others on the same subjects were equally good according to reports. Every time Prof. Wells appeared on the platform he elicited hearty applause, and gave evidence of his versatility.

All spoke of their denominational rally as the best of all. The one held at Plymouth Church more than crowded the building and the exuberance of spirit manifested was a surprise to some. Dr. Smith Baker's speech was superlative. There were 15 such rallies held. The greatest attraction perhaps, was Vice President Fairbanks.

He appeared on Friday evening, and the vast audience gave him a most enthusiastic welcome, and he made a most pleasing and impressive speech. It was manly, statesmanlike and Christian. The two addresses I heard from Rev. Dr. Francis, of St. Petersburg, Russia, were a great treat. The same thing can be said of Rev. Chas. Stelsle, Superintendent of Church and labor of Presbyterian Board. He is one of the coming men, and is doing a grand work for the kingdom of God in the world. It would be well for all the denominations to imitate the Presbyterians in creating a like department with a similar man at the head.

There are thousands like myself who are especially thankful to the managers of the convention for providing such a grand and inspiring entertainment as the Oratorio of the Messiah. It was worth traveling hundreds of miles for this alone. The soloists and chorus of 600 did sing magnificently, so that one hardly knew whether he was in or out of the flesh. The men's meeting on Sunday afternoon, when over 100 were hopefully converted was one of great power.

At the Congress of Nations held at Plymouth Church, 10 minute addresses were given, packed with information, and overflowing with fellowship, by representatives from China, Japan, India, Africa, Europe, Mexico and the United States. The last meeting was the crowning one for enthusiasm—State after state responded to the roll call, and with banners and song marched around the platform.

NOTES AND PERSONALS.

Next Monday at the meeting of the Congregational ministers of San Francisco and vicinity President Mackenzie of Hartford Theological Seminary will give some readings from "Ian Maclaren," with comments thereon. President Mackenzie is a native of Scotland, and will be able to give to all who attend a delightful hour with this noted author recently passed into the beyond. The meeting will be in the chapel of the First Congregational Church of Berkeley, at the usual hour, 11 a. m.

This is a week of trial for Pilgrim Church, Oakland. Their beloved pastor, the Rev. Dr. Raymond C. Brooks, presented his resignation last Sunday with the intent of accepting the hearty call from the church in North Berkeley. Of course the Pilgrim people were filled with sorrow when the announcement came, and a most determined effort was made at once to persuade him to withdraw his resignation. It is not likely, however, that this will be done. Dr. Brooks is in his eighth year as pastor of Pilgrim Church. To both pastor and people it has been a delightful relation, and it will be as hard for him to break away from Pilgrim Church as it will be for the people to see him go. But, in the North Berkeley field, in so close proximity to the University of California, there is opportunity for large service and far-reaching influence, such as is not afforded in many fields on the coast. It has seemed to friends of Dr. Brooks since this call came to him, that he has exceptional qualifications for leading in such a work as is opening up before the North Berkeley church, situate as it is, and that in the call there is surely the

voice of God. In all probability they in Pilgrim Church who are so strongly attached to him who has served them so delightfully these eight years, will recognize this after the first few days of surprise and sorrow, and both in sadness and in gladness will relinquish their pastor for this work to which he has been called. The editor of The Pacific was a member of Pilgrim Church for seven years, and his heart goes out in sympathy for that people while this note is being written. May wisdom come to all from on high!

The New York Sun of Monday, July the 15th says: "The Rev. Dr. Luther R. Dyott, for six years the pastor of the United Congregational Church, at Lee avenue and Hooper street, Williamsburg, told his congregation at the morning service yesterday that he probably would accept the unanimous call which had been extended to him by the First Congregational Church Society of Portland, Ore. This church has a membership of 1,000 and is said to be one of the most influential ones of its kind on the Pacific coast. Dr. Dyott became known to that church society a few months ago when he was the leading speaker at a convention of churches in Washington, D. C. Afterward a committee from the Portland church came to New York to hear Dr. Dyott preach in his own church and when the committee returned to Portland and reported an invitation was sent to the Williamsburg minister to visit that city. Dr. Dyott's congregation in Williamsburg gave him a two weeks' leave of absence a month ago to visit Portland. He returned two weeks ago, and when he intimated at the morning service yesterday that he would accept the call many of his congregation were moved to tears. At the conclusion of the service many of the church members crowded around him and tried to persuade him not to leave Brooklyn. Dr. Dyott preached his last sermon prior to the closing of the church for the summer last night, but he made no reference to his probable leave taking. At the conclusion of the service the congregation again besought him not to accept the Portland call. He said he would consider the matter. With his family Dr. Dyott leaves for Harper's Ferry, W. Va., today, to spend his vacation of two months."

The present writer has had opportunity to hear but one of the lectures thus far at the Summer School of Theology—that by the Rev. Dr. Geo. C. Adams on "The Pastor a Specialist." Slipping in for a few minutes at the beginning, the intention was to slip out soon to go about necessary work in the finishing preparations for this week's issue of The Pacific. But somehow it wasn't easy to break away. Dr. Adams never talked more interestingly in our hearing than he did in that lecture Tuesday afternoon. The time was, he said, when the pastor was the whole thing in the church, and nearly that in the community. He was appealed to and questioned on all manner of subjects and things. But today he is more on a level with the rest of mankind. To succeed now he must specialize—must make himself in the work to which he is called what no one else is or can be. To this end he must say "this one thing I do." There is enough in a pastorate to take any one man's time and tax all his energies. Among the things incumbent on the pastor is to work with those with whom no one else can work, the cross-grained, the cranky, and transform them into effective forces in the life of the church. The need for studying their parishes and adapting themselves and the methods of work accordingly was presented forcibly to the pastors in attendance; and it was shown in a graphic manner that the pastor should be trained to solve problems and to meet emergencies. The successful fisherman studies the ways of the fish and all that has to do with the art of fishing. Mention was made of a pastor who for five years worked tactfully to bring a man in his community into church fellowship; and a few months afterward that man was seen to draw his check for $5,000 in aid of church work. In considering the preaching it was said that in this the minister must be strong. The day of the sermon is by no means past. The day of some sermons has passed. But there will always be place for the gospel sermon; and the man who gets inspiration and material therefor, not from the cloister, but from contact with men and things in the work-a-day world will have a message to which people will hearken and by which their lives will be moulded.

Among the Churches.

California.

San Francisco, Plymouth.—Dr. and Mrs. Meserve are absent on a two week's vacation. The Rev. N. C. Gauze preached last Sunday.

Lockeford.—Last year a lot was bought for a parsonage. It will be fully paid for by the end of the year. Then, the next step will be toward a building thereon.

North Berkeley.—The pulpit was supplied last Sunday by the Rev. George Atkinson of Campbell. A call to the pastorate has been given the Rev. Dr. Brooks, pastor of Pilgrim Church, Oakland.

San Francisco, Olivet.—The pulpit was supplied last Sunday by the Rev. W. H. Cross of Berkeley. The pastor, the Rev. Ben F. Sargent, who has been away on a vacation has been suffering with rheumatism.

Berkeley, First.—The Rev. Dr. Henry N. Hoyt of Hyde Park, Massachusetts, gave the sermon last Sunday morning. Dr. Hoyt is visiting his daughter Mrs. Dr. Price of Berkeley, whose husband is a professor in the State University.

San Francisco, Park.—The pastor, the Rev. T. R. Earle, suffering with rheumatism, is no better, and it is thought he will not be able to resume work for several weeks yet. The Rev. C. E. Chase occupied the pulpit last Sunday again.

San Francisco, Bethlehem.—The Rev. William Eldridge, who has been occupying the pulpit for several Sundays reports the outlook encouraging in this field. Ninety were in attendance at the evening service last Sunday. There is no other Protestant church within twelve blocks of Bethlehem. The new pastor, the Rev. O. L. Corbin, of Perris, is expected for the first Sunday in August.

Pasadena, First.—Ten persons were received at

the July communion, four by confession. The pastor, Dr. R. R. Meredith, is preaching a series of sermons on "The Life, Character and Work of Christ; the subjects chosen being: The Desire of All Nations; The Incarnation; The Temptation of Jesus; The Crucifixion; The Resurrection, and The Ascension; the last named including also a study of the work Christ is doing now in the world. The Sunday evening service for the summer is in charge of the Y. P. S. C. E. and the Men's Club.

Washington.

Spokane, Pilgrim.—Extensive repairs are being made on the interior of the church building.

Walla Walla.—The Rev. and Mrs. Austin Rice have been called to Massachusetts because of the death of Mrs. Rice's father.

Tacoma.—Beginning July 21, the pulpit of the First Church will be occupied for six weeks by the Rev. Dr. W. M. Jones, pastor of Hyde Park Church, St. Louis—Dr. Ford being away on vacation. Dr. Jones has been longest in the pastorate in St. Louis of any of the Congregational ministers in that city, having taken charge of Hyde Park Church in 1891.

Washtucna.—A church building will be erected this fall. A lot on Main street has been given by Mayor Booth. The church will be arranged for a library and reading room for public use, partaking thus of institutional features. The decision to build was arrived at recently by the counsel of the Rev. D. H. Reid, the state missionary.

White Salmon.—The local paper, The Enterprise, says in the issue for July 5: "Rev. J. Morgan Lewis has resigned as minister of the Congregational church, the resignation to take effect on the last Sunday in August. Mr. Lewis has had a hard task here during the past three years and no one could blame him for wanting a rest, but rest is not in Mr. Lewis' mind. He feels that he can do more good in another direction. We will all be sorry to lose Mr. Lewis from the pulpit of the church, but are happy in the thought that he will still remain among us."

JOTTINGS.

The Work at Stockton.

The **personelle** in our beloved church in this city has changed, but the life which is of Christ remains, and the new workers emulate the faithful work of their forerunners. The faces of the pillars of ten years ago are not seen save in two or three instances; for these are clothed upon with the spiritual body and see Jesus and are like him. Mr. Sink's pastorate of eighteen years entitles him to be regarded as a patriarch among us. Only one of our Congregational pastors in this state has continued in one field as long as he. And his "bow abides in strength."

It never seemed to me to be quite a kind thing on the part of our Methodist brethren, when the rise in the value of their former property and their other resources enabled them to build one of the largest and finest of their churches in this part of the state, to set it on lots adjoining ours, and in such close proximity that their hearty singing sometimes resounds within our walls, while our smaller and much humbler structure is by theirs so painfully overshadowed. But this will be overruled by theplanting by our people of a new building on a fine large corner lot 100 feet square, in an even more desirable part of the city than the present,—though not far away. This lot has been purchased and paid for. Gradually money is accumulating for the building,—such a one as can be built for about $20,000. They have $4,000 in bank drawing interest, of which $1,200 was recently deposited. Theyhave also pledges good for $2,000 more, What their present property can be sold for cannot, of course, be known till they are ready to sell, but several thousands may be hoped for then. I trust that the time is not far distant when the word of the law will be heard among them saying, "Arise and Build." Vacation thinned the audiences last Sunday, but close attention to the word made preaching a privilege, and the responses to the A. M. A. appeal brought in cash or pledges $46.15.—W. C. P.

A WEEK IN LOS ANGELES.

Luther once said that if he had not been a preacher he would have chosen to be a school teacher. Had he visited the crowded Auditorium in this city this last week he would have been proud to have put on the badge of the National Educational Association and at least enrolled himself as an associate member of that great body. The scene, night after night, was an inspiring one; the papers, as public addresses, were, many of them, disappointing. Bishop Conaty was an exception; and he might have taught the average teacher how better to command his voice when he has a large audience to address. The Bishop is a natural orator, and he discussed in a masterly manner on "The Personality of the Teacher." His active membership in such a body is itself significant; and he brought cordial expressions of good will from the Catholic schools to all others engaged in the honorable vocation of teaching. He did not hesitate to say, "Fifty years ago, general education was thought to be the panacea of all the ills of the social body, but the results are not of a character to warrant confidence. Positive religion alone can made a man moral and keep him in the way of morality. The teaching profession has the character of a priesthood of truth; for it aims to teach the truth of life, and to search after and find the knowledge which satisfies the human intelligence; and nothing but the truth of God can give that satisfaction.

President Wheeler, of Berkeley, made a noble plea for the common school: "The children of the rich labor already under disabilities enough without being isolated in private academies. Their separation is also a loss to the community, and the creation of a fixed class caste is a detriment and peril to society." He uttered a strong protest against the present rigid system of grades: "The school exists for the child and not the grades. The old one-story ranch house in which we lived happily around a court has been transformed into an eight-story tenement house, and too much of our time and strength has to go into merely climbing stairs."

Not the least interesting of all the meetings of the week was that of the Congregational Club, which met in the First Church. Dr. Beaton, Dr. Mackenzie of Hartford, and Dr. Loba, all foreign born, but all live

Americans, addressed the meeting. It was one of the best of the kind we have ever attended.

The Sprague Memorial Hospital.

What has interested me most of all in this short vacation is a visit I made to the Sprague hospital which is just completed in Pasadena. It is a very beautiful building, thoroughly equipped, and stands for much more than the ordinary hospital to one who knows its history and the character and the motive of the generous donor. Mr. O. S. A. Sprague was one of the prosperous merchants of Chicago and well known as a broad and public spirited citizen. Secretary Gresham wrote but a short time before his death, "You are the most popular man in the city, and deservedly so." When President McKinley was in Chicago, Mr. Sprague was present at his reception. President Harper in introducing him said: "President, I do not want you to think this reception is wholly for you—Mr. Sprague has just returned from California." President McKinley was characteristically very glad "to share the honors. But when Mr. Sprague had won a commodious fortune in Chicago he was suddenly compelled to give up his active business and make his quiet home on one of our foothilltowns in Southern California. Few business men could so gracefully accept the situation and find so much real enjoyment in their books and quiet home-life. But these last ten years have been years of seclusion and much severe pain. It was natural that a nature like his should think of other sufferers and that he should find his reward for long and patient vigils by supplying lasting health to those who would appreciate it most. The hospital is a memorial to his wife, Mrs. Lucia Atwood Sprague, who died a few years since. One enters the elegant hall of the hospital and there looks down upon him that face as always expressive of sympathy and hearty welcome. The few years that the family resided in Sierra Madre they entered into the life and activities of that little village. Mrs. Sprague united with the church, and no stranger in those days, however lonely or needy, but found a warm helper in her. No nobler or more appropriate monument could be erected to her memory than the hospital planned and builded and completely furnished in every part by her loyal husband and children.

E. E. P. A.

A VALUABLE SERIES OF LECTURES.

The Rev. David Beaton, of Chicago, has just concluded a series of lectures delivered in the First Congregational Church under the auspices of the Los Angeles Congregational Union. The subjects discussed included:

"The Place and Influence of Men in the Church and Society."

"The English Bible and Its Relation to Modern Progress in Social and Civic Life."

"The Literature of the Bible and its Educational Values."

"A Scientific System of Education For Both the Day School and Sunday School."

These lectures were highly suggestive and exceedingly stimulating. They dealt with principles and essentials. Dr. Beaton struck a note of the newer evangelism. His presentation of the truth reaches the heart through the intellect. His methods and style are eminently fitted to reach and influence the more thoughtful minds which are unattracted by what is known as the popular evangelism of the day.

Preachers, teachers, and church workers are greatly strengthened and better equipped for their work after listening to these delightful addresses.

Dr. Beaton has a message for the times. Would that arrangements could be made to send him through the length and breadth of our land to deliver it!

The following resolutions were unanimously and enthusiastically adopted at the close of this series:

Whereas, There exists in our church and Sunday-school work a special need of the higher type of evangelism along the lines of Christian nurture and training, to bring us abreast of modern educatioinal methods; and

Whereas, Rev. David Beaton, of Chicago, has given a series of lectures on The Bible and Modern Education at the First Congregational Church, Los Angeles, and

Whereas, These lectures have been unusually helpful and characterized by deep insight into Bible education and psychology, and delivered in a charmingly conversational style; be it

Resolved, That we extend our most sincere thanks to the lecturer for the rich repast furnished us, and that we heartily endorse Dr. Beaton in his efforts to instruct us in the more thorough and modern method of studying the Bible and pedagogy, and that we earnestly recommend him to the attention of churches, schools, colleges, and similar institutions who are seeking for the newest and best.

J. H. M.

NOTES.

The Rev. John W. Goffin who came a few weeks ago from Vermont to locate in California preached at Kenwood and Glen Ellen last Sunday. Mr. Goffin gave an able paper on New England Theology at the Monday meeting of the ministers.

Webster's International Dictionary has long been a great favorite in this and other lands. It is in all probability more generally used than any other dictionary. It holds a large place in the estimation of eminent scholars, and in the average home and office it undoubtedly leads all others. The editor of The Pacific has never had any other either for office or home use, and does not expect to have.

DEATHS.

Towne.—At Monmouth Beach, New Jersey, July 18th, 1907, Rebecca E. Towne, wife of James W. Towne, of East Orange, New Jersey.

Redington.—Mrs. L.C. Redington, one of the California pioneers whose lives have counted for much that is good and enduring, passed on into the heavenly life from her home in Berkeley on Monday of last week. Interment was at Sacramento where she had her first home in California and where her husband was laid to rest several years ago.

FOR SALE.

A new house on College Ave.; well built, moderate price; 9 rooms, hardwood floors, sun porch. Inquire of owner.

L. M. Foster,
2425 Hilgard Ave.

The Home.

LET IT PASS.

"Has it been a weary day?
Let it pass;
Lots of others on the way—
They will pass;
Soon the skies will start to lighten,
All around begin to brighten—
And misfortune cease to frighten—
Let it pass;

Does the world the wrong way rub you?
Let it pass;
Did your best friend seem to snub you?
Let it pass;
Chances are you were mistaken
None is ever quite forsaken,
All for naught your faith was shaken—
Let it pass."

SOME HEALTH RULES.

The New York World inaugurated a contest relating to health rules, and the first prize for the ten best rules was awarded to Robert Spilman, Montreal. The rules are as follows:

1. Think healthy thoughts.
2. Breathe deep, and always through the nose.
3. Drink plenty of water between meals.
4. Eat moderately—masticate thoroughly.
5. Work hard, and bathe often.
6. Relax both mind and body one hour every noon
7. Associate with healthy people.
8. Study the "Law of Thought," and apply its teachings.
9. Relax every limb and muscle before dropping asleep.
10. Sleep in a cool, clean, well-ventilated room, eight hours at least out of every twenty-four.

If people would take less nutrition and drink more water, there would be less rheumatism, gout, eczema and neuralgia in the world. The most frequent cause of these derangements is an excess of nuttritive materials. The blood is surcharged with salts which are not needed in the system.

The doctors are trying to remedy these diseases by giving something to eliminate the salts, such as purgatives, diuretics, and solvents of various kinds. The rational way, however, to cure such affections is to stop the cause. Drink more water, eat less meat and concentrated foods. This shuts off the supply of urates in the blood.

Those who take active exercise in the open air every day require a greater amount of nutrition. Not only do they use up the nutritive materials in muscular exercise, but the amount of oxygen inhaled because of their activities thoroughly oxidizes the urates, and changes them into urea. If the blood is loaded with urates, they are very likely to srystalize, especially in those portions of the body where the circulation is the least and the temperature the lowest, such as the elbows, ankles, the toes and fingers.

Drink more water, eat less food. This is a prescription which is worth more to such people than all the drugs in the world. Shut off the source of urate poisoning, and the effects of urate poisoning will disappear.—Medical Talk.

The Quiet Hour.

DO THOU THY WILL.

Do thou thy will with me!
I am convinced that thy mysterious ways
Lead ever up to goals of peace. I see
In looking back o'er discontented days
When I rebelled at paths thou led'st me in—
I see how for my good it all has been.
Do thou thy will.

Do thou thy will. I find
That when I wept because some barrier stood
Between me and my longings, I was blind;
For thou hadst placed it there for my own good,
And when in chosen paths I colud not go,
It was to guard me from some needless woe.
Do thou thy will.

Do thou thy will. I feel
The calm of realms toward which my feet are led
Across my fevered, restless spirit steal.
The blind rebellion of my heart is dead.
Or in the valley or on the heights above,
The hand that leads me is the hand of love.
Do thou thy will.

—Independent.

GUIDO'S SAINT.

Guido, being asked where he found the model for a great picture of a saint, called a poor old servant, worn and wrinkled and trouble-worn, and said, "Behold the man!" The master, skilled and wise, had seen the glory behind the veil, the saint behind the servant.

It is indeed consoling. What if God is at least as keen as Guido! What if there is a possible saint in every one of us! What if it needs only a master eye, a master-hand, to bring out that saint on some high day of grace! We are all very ignorant when we begin here, and have everything to learn, and life is full of snares, anxieties, sorrows, temptations, mixed with feverish joys; and the saint in us is there, at best, as a dream. But what if our struggles, our toils, our very failures, all help to evolve the saint? Did not one say of those who stand nearest the throne of heaven, that these were they who had come out of great tribulations?—Light.

STUDY OF THE SEA.

From a Sermon by the Rev. Dr. Louis Albert Banks.

Mrs. Emma Williard, who wrote the popular song, "Rocked in the Cradle of the Deep," wrote with perhaps greater wisdom than she knew, for the sea is God's cradle for humanitv. The whole world is rocked in safety and abundance and comfort on the lap of the sea. There is not a spot on the globe, high or low, that does not receive some blessing from the sea.

What a wonderful illustration of the sleepless providence of God who created the earth and the sea, and has made this world the home of mankind, and is

forever looking after His children and causing all things to work together for their good.

We cannot study the sea without having suggested to us that stirring figure which we use so often, in which human life is compared to a voyage, and our destiny becomes the port toward which we are sailing.

Job in his day of trial, speaking of the rapid passing of human life, declares that his days up to that time had "passed away as the swift ships." The writer of the Book of Proverbs, in his graphic and wonderful picture of a wise woman and her resources for blessing others, says: "She is like the merchant's ships."

We are all voyagers, sailing toward the future. We carry different cargoes, and sail under different flags, and the port we have in view and our hopes concerning it differ widely indeed.

Once when Christ was on earth He was in the ship with His friends, and when the storm arose and they were greatly frightened and they besought His interest, He spoke peace to the waves, and they marveled that the very wind and the sea obeyed Him.

Is Christ with you in the ship? If He is not, He is not far away, and if you will call for Him, He will answer.

I doubt not I speak to some who are in the midst of the storm. With you, as with the early disciples, the winds are contrary. It seems to you as though shipwrecks of your fondest hopes and plans were certain. Oh, my friend, across the sea of your troubles, of your sorrow—yes, even of your sins, Christ comes walking today, and He is saying to you through the message of His word, "Lo! it is I, be not afraid!"

Young People.

THE WAY TO THE HOUSE OF NEVER.

By Grace Stone Field.

Have you ever heard of Wait-a-bit way,
Where idle children loiter and play?
A street that is ever winding down
Where stands the house of Never.

Along the road there are signs galore,—
"In just a moment," "Not now," "What for?"
And many beside that at last you'll find,
Though by devious paths they twist and wind;
And lead to the house of Never.

Now Never's a dismal, dismal spot,
Its inmates a hapless, hopeless lot,—
So if you are wise you will seldom stray
(Though it seems a perfect primrose way)
Down the lane that leads to Never!

WHERE JEWELERS GET GOLD.

Sources From Which Come Material Used in Their Work.

Refineries, old jewelry and banks are the sources from which the jewelers draw their gold supply. From the refiner the gold comes to the factory in the form of buttons or granules. The refineries take the waste of the jewelry shops and the sweepings, and by burning off the material portions and proper treatment of the residue recover the gold that otherwise would have been lost. That this saving of even the infinitesmal particles of gold dust is worth the time and labor is attested by the number of refineries here, says the Attleboro Sun. The output from the refineries alone amounts to figures in a year that would enable an ordinary man to retire from active work with a fortune.

The government, however, provides the greater part of the raw gold for the use of the manufacturer. For a long term of years there was a steady drain on the gold coin in circulation, caused by the using of the coin by jewelers as raw material. The fact that the government turned out a coin that after passing through the government assay office was of 22 karat fineness, only two karats below the pure gold standard, and which also had been worked over, the silver and copper forming the alloy thoroughly mixed in the gold before the coin was minted, made the gold coin particularly inviting to the jeweler.

There was no trouble to the manufacturer when the gold coin was used, as the alloy had always been combined with the metal and all that was necessary was, if needed, to alloy sufficiently to bring the gold down to the point required.

Then, too, it did away with considerable bookkeeping and tying up of a considerable amount of money by the small manufacturer in the raw material. There was some difference between having $40 or $60 represented by two or three double eagles in stock and having a bar or brick of gold worth from $200 or $500, according to size.

It meant working with a small stock, it is true, but considerable space can be filled by a $20 gold piece, and the government was a never-failing source of additional supply. Later the government made up the pure gold in brick or bar form, and it is in that shape that the greater bulk of the supply is now found.

Thousands of dollars pass between the banks and the manufacturing jewelers in New England in the form of bars of gold, the banks handling the bars for the benefit of their customers. The bricks vary in value according to weight from $200 to $500, and come with the government assay office stamp as a guarantee of purity and fineness marked upon them.

The handling of this valuable supply, however, is not conducted with any ostentatious display of guards in going to and from the banks. A $500 bar of gold can be stowed safely away in the coat pocket, wherein it is comparatively inconspicuous, although a trifle weighty.

The United States subtreasury sends a considerabl amount of gold bars direct to the manufacturing jeweler. The express companies often have a large fortune in their care, transporting bricks to the value of many thousands of dollars to the large establishments.

The amount of old gold that finds its way into the jewelry shops would be astonishing if the total could be ascertained. It is impossible to obtain definite figures relative to sources of supply, but one manufacturer stated that there is a large amount of old jewelry utilized each year, he himself handling old jewelry valued in the thousands.

The imperishable nature of gold, with its steady standard of value, is exemplified in the disposal of stolen jewelry by thieves to "fences," as the receivers

of the proceeds of burglaries and robberies are styled. A few hours in a crucible after the stones have been wrenched from ring or brooch find the golden circlet or elaborately designed breastpin melted into a shapeless, unrecognizable mass that is easily disposed of through any one of many different ways.

THE CATERPILLAR'S NAP.

One day last fall, when Madge was playing in the garden, what do you think she found? A great, big green caterpillar that seemed fast asleep. Madge was afraid of it, so she called Uncle Ted. He lifted it up on a stick and put it in a pasteboard box and carried it off with him to the attic.

"What did you do that for?" said Madge when he came back.

"The caterpillar is sleepy, and so I have made it a bed, and by and by it will weave itself a blanket," he said.

"Oh, uncle! Can it, really? How can a caterpillar make a blanket?"

"It weaves it, dearie, something as a spider weaves its web. It will take a good while. You must watch and be patient."

Madge went nearly every day to look at the caterpillar, for her uncle had put a piece of glass over the top of the box, and after what seemed to her a long time, one day she saw some fine threads from the creature to the glass. Every day there were more threads, until at last Madge could not see the worm at all.

"He has covered himself all up, uncle. Is the blanket finished now?" she asked.

"Yes, and now the caterpillar will sleep all winter, and when he wakes in the spring, I don't believe you will recognize him."

After awhile Uncle Ted went up to the attic and lifted the glass cover off the box and found the caterpillar snugly wrapped up in his homemade blanket fastened tightly to the glass. So he stood the glass against the wall on the mantel in his room and there it stayed all winter.

But one day in April, a strange thing happened Madge had just gotten out of bed when she heard Uncle Ted calling her from his room. "Oh, Madge, come here as quickly as you can." So she ran just as she was in her little white nightie. And there on Uncle Ted's mantel was a lovely yellow butterfly.

"Oh, Uncle Ted, how did it get here? Did it fly in your window?"

"No, dear! It crept out of its winter blanket."

And then Uncle Ted showed her the cocoon, as he called the blanket which the caterpillar had made. There was a hole at one end, and out of that the ugly, green worm, now changed to a fair-like insect, had crept to spend its second summer floating in the air and sipping sweets from flowers.—McCall's Magazine.

SIGNS OF DETERIORATION OF CHARACTER.

When you are satisfied with mediocrity.

When you do not feel troubled by a poor day's work, or when a slighted job doesn't haunt you as it once did.

When you are satisfied to do a thing "just for now," expecting to do it better later.

When you can work untroubled in the midst of confused, systemless surroundings which you might remedy.

When you can listen without a protest to indecent stories.

When your ambition begins to cool, and you no longer demand the same standard of excellence that you once did.

When you do not make a confident of your mother, as you once did, or are ill at ease with her.

When you begin to think your father is an old fogy.

When you begin to associate with people whom you would not think of taking to your home, and whom you would not want the members of your family to know that you know.—Ex.

ACCORDING TO THE MATERIAL FURNISHED.

There was a certain woman, a member of a fashionable church, who was prominent in all social and charitable reforms and movements, who dreamed she died and went to heaven. St. Peter passed her on to an angel who was to escort her to the place prepared for her. As they passed along the streets, lined on either side with such mansions as called forth her strongest exclamations of admiration, she began to wonder which of these was hers. They came to one more beautiful than the rest and she could not repress the question, "Whose house is this?" "Robert McChesney's," answered the angel. "Robert McChesney, our gardner?" "Yes." "Why," said the woman, "he will not know how to act in such a place as this; he was only a poor man on earth, and while he was an honest, good worker, he never saved anything, and his wife even took in washing. My husband said, though, that he might have been rich, but he gave away nearly all he earned." "Yes," said the guide, "while he was poor in earthly goods, there never was a day but what he sent up some good deed or kind act to add to his mansion here, and we always build according to the material sent up, and this home is the result of Robert McChesney's treasures laid up in heaven." They passed on to where the streets were narrower and houses plainer. They paused before a small and very plain cottage. "Whose house is this?" the woman asked. "Yours," replied the guide. "Mine! Why I can not live in such a place. I had an elegant home on earth, kept three servants and entertained elaborately. What would my friends think to find me in such a house? I would be ashamed to be found here." "Woman," said the angel, "we always build according to the material sent up and we have watched carefully all these years, and this is the very best we can do with the material you sent us."—J. Lutes.

The press informs us that "Mrs. Russell Sage has given $125,000 to the Association for the Relief of Respectable Aged and Indigent Females in the city of New York. The home of the association, at One Hundred and Fourth Street and Amsterdam Avenue, is being extensively enlarged. When an addition is completed two hundred and seventy women can be accommodated instead of ninety as at present." Only women of sixty years and over are admitted to this home. Mrs. Sage has long been identified with this charity.

A TRUE HORSE STORY.

On Madison Street one day I paused to pat the nose of a beautiful horse which stood by the curb, and commiserate his misfortune, for this beautiful animal, though sleek of coat and shapely in body and limb, was apparently suffering most excruciating torture. His head had been checked inhumanely high, and the cruel bit, drawing tightly in his mouth, disfigured an animal face of unusual charm and intelligence. I was just fancying that the horse had begun to understand and appreciate my words of sympathy, when the lady who sat in the carriage holding the reins fumbled in her pocket, produced a lump of white sugar, and asked me to give it to the horse.

"He is very fond of sugar," she exclaimed, "and I have quite won his heart by feeding it to him. I always carry sugar in my pocket while out driving, and give him a lump at every opportunity. I never knew a horse to be so fond of sugar. Will you please give him another lump?"

"Certainly, " I replied; "I see that you are quite as fond of the horse as he is of sweets."

"Yes, I think everything of him."

"Then why do you torture him?"

"Torture my Prince?"

"Yes, that is just what you are doing. Do you know that he poor animal suffers agony because his head is checked so unnaturally high? His neck is drawn out straight, producing a most ungraceful angle, he holds his head awkwardly, the bit is hurting his mouth, and that graceful curvature of neck and carriage of head which are in his nature are now entirely lost. Why do you check him so high?"

She didn't know. She was not aware that high checking was a source of pain to horses, nor that it destroyed their natural beauty. She was amazed at the discovery.

"May I trouble you to unloosen his check?" she asked.

When the strap was unsnapped the horse immediately lowered his head, straightened the cramps out of his handsome neck, shook himself to make sure that he had actually been released from bondage, and then looked round with such a grateful, delighted expression in his intelligent eyes that his mistress declared no more checking straps should be used upon him.—Chicago Herald.

A FAITHFUL DOG.

An interesting story of a dog has been told by a gentleman who was traveling in France during the late war with Germany. He met one day some wounded soldiers returning to their regiment, and observed one of them who had a little dog, an iron-gray terrier, evidently English, following at his heels, but only on three legs. In an earnest manner the man told him how the dog had been the means under Providence of saving his master's life. He had been struck by a ball in the chest when fighting near Ham, and lay on the ground for six hours after the battle was over. He had not lost consciousness, but the blood was flowing freely, and he was getting weaker and weaker. There were none but the dead near him, and his only companion was the English terrier, who prowled restlessly round him, with its master's kepi (military cap) in its mouth. At last the dog set off at a trot, and the wounded soldier felt sure his only friend had deserted him.

The night grew dark and the cold intense, and he had not even the strength to touch his wounds, which every instant grew more and more painful. His limbs grew cold, and feeling a sickly faintness stealing over him he gave up all hope of life and recommended himself to God. Suddenly, when it had come to the worst, he heard a bark which he knew belonged to only one little dog in the world; he felt something lick his face and saw the glare of lanterns. The dog had wandered for miles till he reached a roadside inn. The people had heard the cannon all day, and seeing the kepi in the dog's mouth, and noticing his restless movements, followed him. He took them straight to the spot, faster than they could follow him with a little cart, just in time. When the friendly help arrived the man had fainted, but he was saved. There were tears in the man's eyes when he told the story. The dog had also been touched in the leg by a ball in the same battle, and had since been lame. He had got him when a puppy from a sailor at Dunkirk, and called him "Beal." —From Young Folks' Catholic Weekly.

POMONA COLLEGE,

CLAREMONT, CAL.

George A. Gates, D.D., LLD., President.

A Christian College for young men and women. Classical, Literary and Scientific courses. Schools of Music, Art, and Design. Preparatory School fits for any college. Gives a complete college training.

Address for catalogue, etc.

Prof. E. C. Norton, Ph.D., Dean.

PACIFIC

THEOLOGICAL SEMINARY

Located at Berkeley

Seat of University.

Curriculum remodeled to present-day demands; includes valuable University advantages. Advanced Semitics. Teaching positive and constructive. Special facilities in English Language and Literature, History, Apologetics, Sociology and Practical Work. Classical, English and Special Courses offered. Open to qualified students of any Christian Church; to women as well as men. Location and climate unexcelled. Address President

REV. J. K. McLEAN. D.D.

BLAKE, MOFFIT & TOWNE

DEALERS IN

PAPER

gan, San Francisco, Cal.

242 to 248 S. Los Angeles Street, Los

SUGAR POTATOES 2c a Lb.

Call for Combination Order No. 73 P.

Delivered free to your door C. O. D. for about **25 miles or freight paid 150** miles. Quality of every item guaranted or cash refunded for any part you send back after trial. It's to introduce our superb goods and service we make these reductions weekly. Order by mail and allow two days for delivery. We are so rushed filling these and other orders it takes our entire force night and day to keep up. **Give suburban addresses** very plainly. Our auto delivers all over Marin Co. Our solicitors call where requested. **Write for July catalog. This** offer good until July 25th. These prices apply only in this group.

50-lb.	best pure granulated fine white Sugar, or 50 lbs. finest new, ripe, large potatoes, or 25 lbs. of each, for	$1.00
1	bottle home-made Tomato Catsup	.26
3	lbs. Macaroni, bulk, for	.10
1	Fancy Decorated China Salad Bowl, worth 75c	.40
3	lbs. Corn Starch	.25
1	pint Flavoring Extract—Lemon or Vanilla; or 2 lbs. M. &. J. Coffee	.75
2	lbs. Finest 75c Tea, and flavor, or 3 lbs. Finest 40c Coffee	1.00
6	pkgs, Macaroni, Spaghetti or Egg Noodles, or assorted	.30
1	bottle Supreme Olive Oid, or 1 gal. Catsup, or 1 gal. jug Table Sauce, or 1 gal. Mustard in Oil, or 2½ lbs. pure Baking Powder	1.00
	Total for all unchanged	**$5.00**

ICE CREAM FREEZERS

Big Supply. Special prices to close in July. Ask for our July sale list.

CAMP OUTFITS HERE BEST.

Phone Temporary 2584 or 529.

Our Profit-Sharing plan will interest you. It's successful and growing hugely. Ask.

SMITHS'

CASH STORE

NOW NO. 14 TO 24 STEUART ST. S. F. ONLY

WHOLESALE MAIL ORDER RATES TO FAMILIES

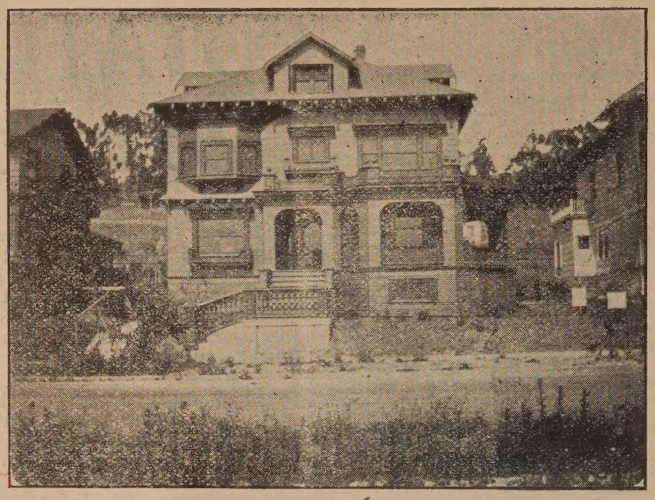
WRITE US FOR PRICED CATALOG SAVES

EARLY AND LATE.

Go to bed early, wake up with joy;
Go to bed late, cross girl or boy.
Go to bed early, ready for play;
Go to bed late, moping all day.
Go to bed early, no pains or ills;
Go to bed late, doctors and pills.
Go to bed, early, grow very tall;
Go to bed late, stay very small.
—St. Nicholas.

AND PURCHASE THIS FINE NEW HOUSE

Read This "Ad." Carefully



ON MODERATE TERMS

Location Unsurpassed, Large Lot, Street Work All Done. Fine View of Bay. Elevation 450 feet.

JAMES L. BARKER, Berkeley, Cal.

WEBSTER'S
INTERNATIONAL
DICTIONARY
THE ONE GREAT
STANDARD AUTHORITY.
Can it truly be said of any other book than WEBSTER'S INTERNATIONAL DICTIONARY that it is:—
The Standard of the Federal and State Courts? The Standard of the Govt. Printing Office? The Basis of nearly all the Schoolbooks? Indorsed by every State School Supt.? Universally recommended by College Presidents and Educators? The Standard for over 99% of the Newspapers?
UP TO DATE and RELIABLE.
2380 Pages. 5000 Illustrations.
Should You Not Own Such a Book?
WEBSTER'S COLLEGIATE DICTIONARY. The largest of our abridgments. Regular and Thin Paper editions. Unsurpassed for elegance and convenience.
1116 PAGES AND 1400 ILLUSTRATIONS.
Write for "The Story of a Book"—Free.
G. & C. MERRIAM CO.,
SPRINGFIELD, MASS., U. S. A.
GET THE BEST.

For Things Doing at Mount Hermon Watch this Space

Christian Leaders' Conference, August 5-9, 1907.

TEMPERANCE.

Monday, 7:30-9 P. M.

Meeting of Special Committee on Temperance.

Hour of Prayer and Fellowship.

Tuesday, 9-12 A. M.

Half hour with the Word, Rev. Wm. Thomas, Oakland.

The Present State of the Temperance Movement as Shown by the Facts.

Rev. E. L. Rich, Watsonville.

Rev. J. R. Knodell, Oakland.

THE PRESENT ISSUE.

Subject Introduced by the Special Committee.

Tuesday, 7:30-9 P. M.

THE LIQUOR TRAFFIC JUDGED BY ITS FRUITS.

By a pastor, Rev. M. W. Harkins, D.D., San Jose.

By a Rescue Worker, J. C. Westenberg. San Francisco.

Wednesday, 9-12 A. M.

Half Hour with the Word, Rev. J. F. Kellogg, Salinas.

THE LIQUOR TRAFFIC AND SOCIAL ORDER.

By a District Attorney, Geo. B. McNoble, Stockton.

By an Editor, Irvin Martin, Stockton.

Wednesday, 2-4 P. M.

A PEERLESS CRIMINAL.

Rev. E. S. Chapman, D.D., Los Angeles.

Wednesday, 7:30-9 P. M.

Report of the Special Committee.

Second Subject:

THE LORD'S DAY.

Thursday, 9-12 A. M.

Half hour with the Word, Rev. E. S. Van Ness, Oakland.

THE LORD'S DAY AND RELIGIOUS INDIFFERENCE.

Rev. Thornton A. Mills, Ph. D., San Jose.

Lessons from the Recent Campaign to Secure a Rest-Day Law.

Rev. E. D. McCreary, D.D., Berkeley.

EXPLANATION: The great question before the Conference is: "Shall the effort for statutory enactment be renewed, or is a period of public education first necessary?"

PROPOSITION presented by Rev. Wm. M. Bell, D.D., Berkeley.

Thursday, 7:30-9 P. M.

THE LORD'S DAY AND THE MORAL STRENGTH OF OUR NATION.

Rev. George McCormack, D.D., Salinas.

Rev. C. F. Reid, D.D., Oakland.

Third Subject:

Friday, 9-12 A. M.

Half-hour with the Word, Rev. Hugh W. Gilchrist, D.D.

THE CO-OPERATION OF THE CHRISTIAN FORCES.

Address, Rev. Frank S. Brush, D.D., Alameda.

Address, Rev. Frederick W. Clampett, D.D., San Francisco.

Friday, 2-4 P. M.

Practical measures proposed by the Committee.

For full information address, REV. HUGH GILCHRIST, D.D.

San Jose, California.

All Regular Trains Make Connection at Santa Cruz for Mount Hermon.